

tyrdom to this departure from the law of Jesus. There are also such as he who writes to me, who go, but will not kill. But also that majority which goes without thinking, and endeavors not to think of what it is doing, still in the depth of its soul, does not already feel that it is doing an evil deed by obeying authorities who tear men from labor and from their families, and send them to needless slaughter of men, repugnant to their souls and their faith; and they go only because they are so entangled on all sides that—"Where can one escape?"

"Meanwhile those who remain at home not only feel this but know and express it. Yesterday in the high road I met some peasants returning from Toula. One of them was reading a leaflet as he was walking by the side of his cart.

"I asked, 'What is that? a telegram?'

"This is yesterday's, but here is one of to-day.'

"He took another out of his pocket. We stopped. I read it.

"You should have seen what took place yesterday at the station,' he said. 'It was dreadful.'

"Wives, children, more than a thousand of them, weeping. They surrounded the train, but were allowed no further. Strangers wept, looking on. One woman from Toula gasped and fell down dead; five children. They have since been placed in various institutions, but the father was driven away all the same.... What do we want with this Manchuria, or whatever it is called? There is sufficient land here. And what a lot of people and of property has been destroyed.'"

THE RIGHT OF NEUTRALS.

In the many complications of the present war between Russia and Japan, we see one glimpse of light that promises progress. The protest of the neutral powers to suffer no encroachment upon their interests establishes a precedent that may be of far-reaching importance in the future. Formerly it was a matter of course that the rights of neutrals were not respected by the belligerents. Whatever seemed to them to promote the interests of the enemy was declared contraband, and the rights of other nations were trodden under foot and only respected if they had no bearing whatever upon the war. Belligerents assumed privileges toward all neutral powers weaker than themselves, which, if the same principles were applied in private life, could never be tolerated; and they behaved with a sovereign contempt for the lives, liberties, and property of neutrals, which, we hope, will be regarded a disgrace in the ages to come. Even now they claim the right of search of neutral vessels, and it is suffered even by Great Britain and the United States.

Suppose that two of my neighbors were at odds and that I, being neutral, had dealings with both of them as also with other parties not concerned in their quarrel. Would these hostile neighbors be allowed to stop me or members of my household on the street, search our pockets to see whether we carried letters or anything that might belong or be of use to the opposite party? Who in private life would not resent such behavior? Yet in international politics we still allow belligerents to search neutral vessels on the open seas, and to confiscate what in the style of war is called contraband, to

take these vessels as good prizes or to sink them, and treat captain and crew like criminals.

Great Britain would most assuredly not have brooked any violence of this kind on the hand of either belligerent had they not wisely seen that at any time the tables might be turned and an occasion might arise when they would claim the same right to be practised on other neutral powers. The British Empire is built upon the control of the seas and so they would rather sacrifice under present circumstances a few ships and connive with a search of their vessels on the high seas. England's leniency is best understood if we consider her policy toward neutrals in the Napoleonic wars as evidenced in the bombardment of Copenhagen.

Though the right of neutrals has not been fully recognised it has made a considerable advance, and the time may come soon when the neutrals will claim that their flag should unconditionally be respected, and that they should remain at liberty to carry on their legitimate business without let or hindrance of either belligerent party, whether or not their trading may be to the interest of either or both, or neither of the belligerents. An exception would have to be made only in case of an actual and effective blockade in the waters and territory of the theater of the war itself. Yea, the time may come when the neutral powers will make claims for damages incurred through the war, for why should I suffer if two of my neighbors quarrel and, if they inflict thereby nay damage on me, am I not entitled to ask the guilty parties for an indemnity? In civil law there would be no question that a disturber of the public peace would be held liable and would have to pay the bill for all injuries inflicted.

If the neutral powers once began to assert their rights and if they were strong enough to enforce their just claims, a new factor tending to peace would enter into the history of warfare which would add a very good reason for arbitration.

BOOK NOTICES AND NOTES.

The Funk & Wagnalls Company of New York have published a collection of the best known church hymns under the title *The Standard Hymnal, for General Use*, edited by C. C. Converse, LL. D. It contains "those older popular hymns which present public use evidences to be of special present desirableness. It also comprises newer hymns which, because of their present and rapidly widening popularity, seem to have the promise of equally extensive public favor and use. As a whole it contains hymns suitable for the church, Sunday-school, prayer meeting, Christian Endeavor meeting, etc." The editor, well known in musical circles as the composer of the hymn "What a friend we have in Jesus," has been guided in its preparation by his knowledge of good congregational customs as well as by the equally good taste for the best in old and new music.

An effort at spelling reform is made by Robert Stein of the United States Geological Survey. In *An International Phonetic Conference*, reprint from the *Pedagogical Seminary*, December, 1903, he proposes the following eight rules: (1) Find out how many sounds there are in each language; (2) Provide an equal number of letters, no more, no less; (3) Express identical